

THE GOSPEL BANNER DISPLAYED.

A

SERMON

BEFORE THE

BOARD OF DIRECTORS

OF THE

PROTESTANT EPISCOPAL SOCIETY

FOR THE

PROMOTION OF EVANGELICAL KNOWLEDGE.

AT THEIR

FIFTH ANNUAL MEETING,

HELD IN THE CITY OF PHILADELPHIA, OCTOBER 6, 1852.

BY

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THE GOSPEL BANNER DISPLAYED.

PSALM LX.: 4.

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

IF we should find some treatise on astronomy, or philosophy, or any branch of natural science, written three thousand years ago, we might examine it with interest, as a curious relic of antiquity, but we should have no thought of applying it to any practical use. The principles laid down in it would have been disproved long ago. Its statements would be all obsolete. The subject treated of would have outgrown the ideas of that far off day, and the remarks then made would be no more suitable to it in its present state than the swaddling clothes of Goliath would have fitted his brawny limbs when he went forth, the mail-clad warrior, to defy the armies of the living God. But the Bible is a treatise on the noble science of man's redemption, more than 3,000 years old, in certain parts of it, and in our examination of it we find nothing obsolete. The plans and purposes of God connected therewith were wondrously developed between the opening and the close of this volume. But yet the latest statements which it contains differ from the earliest only as the rose in bloom differs from the rose in bud; or as the

radiance of mid-day differs from the first blush of dawn. There is progress, or development in the book, but no contradiction, and no change. And every principle laid down, and every statement of truth made therein is as applicable to our wants and circumstances now, as it was for those of the persons originally contemplated therein. When the passage was written in which our text is found, the hosts of Israel were engaged in an important enterprise intimately connected with the glory of God, and the welfare of His people: and in the words of our text the sacred writer suggests for their encouragement considerations well adapted to sustain and cheer them in their work, and inspire them with that zeal and energy which, with God's blessing, would lead them on to victory. The Society on whose Anniversary we are now assembled is engaged in an enterprise, different entirely in its nature, but not less intimately relating to the honor of our Lord, and the prosperity of His cause. And the words given for Israel to meditate upon as they went forth to the Edomites, are words which we may find equally suited to us in the prosecution of the more pleasing, more peaceful, and more important work in which we are engaged. "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." And in applying these words to the present occasion, we may inquire—in the FIRST PLACE, *what we are to understand by the "banner" here spoken of?*—SECONDLY, *how this "banner" is to be "displayed?"*—and THIRDLY, *what connection the displaying of this banner has with God's truth, or the reason assigned for the displaying of it?*

"Thou hast given a banner to them that fear thee." What are we to understand by this? In former times a banner was often given by monarchs to their subjects, or by conquerors

to those whom they had subdued, as a token of favor, or a pledge of protection. Harmer has given a very ingenious explanation of this passage, (I quote from the notes to Calvin's Commentary on the text,) derived from the customs of the East. "It seems," says he, "that the Eastern people have looked upon the giving of a banner as a more sure pledge of protection than that given by words. So Albertus Aquensis tells us," continues the same writer, "that when Jerusalem was taken by the Crusaders, in 1099, about three hundred Saracens got upon the roof of a very lofty building, and earnestly begged for quarter, but could not be induced by any promises of safety to come down, until they had received the banner of Tancred, one of the chiefs of the Crusade army, as a pledge of life." This proves in what a strong light they looked upon the giving them a banner, since it induced them to trust it when they would not trust any promises. Thus the delivery of a banner was anciently esteemed an obligation to protect, and the Psalmist might consider it in this sense, when upon a victory gained over the Syrians and Edomites, after the public affairs of Israel had been in a bad state, he says: "Thou hast shewed thy people hard things, and Thou hast given a banner to them that fear thee;" i. e. Though thou didst for a time give up thy people into the hands of thine enemies, thou hast now given them an assurance of having received them under thy protection."

But we may take the banner here spoken of in a broader sense than this reference to the victory gained by Israel over the Edomites would imply. The sound and judicious Scott gives the following as the sense of the passage: "David," says he, "as anointed by God and advanced to the throne, was a banner given to the pious remnant of Israel: and it was

displayed that they might resort to it, and under his authority and command, expect the performance of the Lord's faithful promises, and the triumphing of his truth." The pious Henry takes the same view. And this we would present as the primary meaning of our text. But here the question may be asked: what part have we with David? what interest in the son of Jesse? Much every way. We are not to look upon David's character in a mere national, or Jewish point of view, but in a general, or representative light. He was given by God as a type of Christ. And in the leading features of his connection with Israel, and the influence of his government upon them, we see imaged forth what David's Lord is to be, in a larger, fuller, nobler sense to all his people. And if Israel after the flesh could look to David as the banner God had given them, to be the ground of their confidence and encouragement, surely Israel after the spirit may look to "Great David's greater Son," their divine and glorious Saviour, in the riches of his grace, and the fulness of his sufficiency, and contemplating Him as set forth for the salvation of a ruined world, may say with adoring gratitude to God, "Thou hast given a banner to them that fear thee, that it may be displayed because of thy truth." And thus, without any forcing, or straining, but just in the way of fair and honest interpretation, our text brings us directly to Christ. We may regard Him as the "banner" here referred to. And we find Him spoken of in other scriptures in the same way. It is to Him the prophet Isaiah refers, (ch. 11: 10) when he says: "And it shall come to pass in that day there shall be a root of Jesse, which shall stand as an ensign or banner of the people: to it shall the Gentiles seek; and His rest shall be glorious." Here Christ is distinctly pointed out as the banner which God would

unfurl, not for the Jews alone, but for the Gentiles also—even for all people. And if the gift of a banner by a monarch to his people was regarded as the highest and most signal token of his favor, God's gift of His Son to die for His people may well be regarded in such a light, as the banner which He sends. This falls exactly within the scope of the apostle's argument, when he says: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." This then is the banner to which we regard our text as referring. It is the offer to us from Him who made us, of a free, full, finished salvation, through faith in a crucified Saviour. This is the "banner" under which we gather here to-night. This is the banner which our Society aims to display. It is an *ancient* banner. It was first unfurled in Paradise, before the fallen progenitors of our race were ejected thence. Abel stood beneath it when he offered his first acceptable sacrifice. It waved above Enoch as he stood erect in the sustaining "confidence of a certain faith," and "walked with God" amidst the abounding corruptions of a thoroughly depraved and God-denying generation. Abraham had looked upon it, or he never could have nerved himself for that surprising act of crowning obedience which has gained for him through all generations those illustrious titles, "the friend of God," and "the father of the faithful." And so of Isaac and Jacob, and Moses, and Samuel, and all the prophets and worthies whose names are written in the book of life, the prodigies of faith recorded of them were all achieved through the influence of the inspiring energy imparted by the display which this banner afforded them. They desired to see the waving of its rich folds, bright with hope for a ruined world—and they saw it and were glad.

It is a *glorious* banner. The material of which it is composed is the silken tissue of God's everlasting love. The inscriptions traced upon it are His saving, gracious truth—simple in its statements—far-reaching in its scope—exhaustless in the depth and fulness of its meaning—subduing in its influence and resistless in its power. It is gemmed with stars that will shine in the crown of the Redeemer's rejoicing forever. It is an *unfading* banner. The costliest of human making must soon decay and perish. The ancestral halls, and cathedral arches of many European countries are hung thick with banners won from hard-fought battle-fields, and brought home in triumph as trophies of victory. But whatever the cost at which they were first prepared, and however great the glory which once adorned them, all their beauty has now departed: and soiled, and rent, a prey to devouring moths, they hang in dark dishonor, ready to drop to pieces by their own weight. But very different from this is the banner of which we now speak. It waxes not old with the flight even of centuries. It has a beauty which will never fade; a glory which can never grow dim. And as we gather beneath it to-night, and gaze upon the waving of its ample folds, it shines out to our view with a brightness as fresh, and a radiance as unsullied, as when it was first displayed to the view of fallen man 6,000 years ago! Such is the banner to which we regard our text as referring.

We proceed now, in the second place, to inquire *how this banner is to be displayed?* And this question may be considered with reference to the *means* of displaying this banner, and to the *manner* of displaying it. Under the head of means we shall now refer only to the *pulpit* and the *press*. The pulpit is the chief means ordained of God for this purpose. Every minister of the gospel is a standard bearer in "the Sacra-

mental host of God's elect." He is appointed to "stand in the temple and speak to the people all the words of this life." He is to aid in lifting up Christ in the view of a dying world, that all men may be drawn unto him. Jesus Christ, and him crucified, is to be his unchanging theme. He is to preach the unsearchable riches of his love. He is to point the guilty and the perishing to Him as the Lamb of God who taketh away the sins of the world. And as he goes forth in the humble, diligent, faithful discharge of these duties—testifying the gospel of the grace of God—proclaiming the name of Jesus as the only name under heaven given among men whereby they can be saved—declaring the utter ruin of all who are out of Christ, and the free acceptance and certain salvation of all who are in Him; as he does this, he is aiding most directly to display this heavenly banner, and answering the great end for which he was set apart to exercise the duties of the sacred ministry.

But the *press* is another of the means by which this banner is to be displayed. There are innumerable places where the banner of salvation must be displayed to which the press alone can have access. This is an instrument of mighty power, and of almost universal adaptation. By it the banner of salvation may be displayed in the hovels of the poor, and in the halls of the rich—by the couch of the sick and suffering, and by the bedside of the dying. You may display it thus along the highway of travel—in the crowded mart of business—and in the lonely cell of the captive. Through this instrumentality, you may familiarize the mind of childhood with it—arrest the eye of the careless, arouse the conscience of the impenitent, and reclaim the steps of the wanderer. And the necessities of the age imperatively de-

mand the employment of this agency. If the glorious banner of salvation is to be properly displayed, and the ends which God would thus accomplish be secured, the press is an instrumentality which must be vigorously employed. Infidelity and wickedness of every kind are making use of it. Error in its ten thousand forms is making use of it. Those who deny the gospel, and those who neutralize and mar the gospel, and present it as "another gospel" from that which Jesus introduced and Paul preached, are all making use of it; and so must the friends of a simple, primitive, unchanged gospel do, if they would be found true to their responsibilities. It is *our privilege* thus to employ the press. Every opportunity afforded of ministering to the wants, and adding to the comfort of the needy and the suffering, is a privilege. It is so with reference to the body and its necessities. Much more is it so with reference to the soul and its wants. The standard of the privilege enjoyed in such a case, must be the greatness of the blessing conferred. But the greatest possible blessing which can be conferred on any descendant out of Adam, as a guilty, ruined creature, is that which awakens him to a sense of his ruin and directs him to the only remedy. And this, the unfolding of the gospel banner alone can do. Is it not then a privilege, the highest and the noblest man can enjoy, to aid in a work like this? How gladly would Gabriel quit his lofty position before the throne of God, if it were permitted him to employ his angelic powers in aiding to display the banner of salvation through such an agency as that we are now contemplating. But this is not granted him. It is an honor reserved to Christ's ransomed people here on earth. But it is an honor that the angels well might envy. To be permitted to aid in directing, or supporting the opera-

tions of a sanctified press—a press whose energies are all devoted to the one glorious work of displaying this heavenly banner—of making the anointed Saviour known in all the unsearchable riches of His saving grace, this is a privilege indeed! And this privilege is *ours* as members of the Evangelical Knowledge Society.

But it is OUR DUTY, as well as our privilege, to be thus engaged. When God bestows on any of his people an abundance of worldly goods, we all acknowledge the duty of such persons to communicate of their abundance to the relief of the suffering and the destitute. And we all acknowledge this duty to be of an individual, personal character. But every argument which applies to this duty in reference to temporal things, applies to it with equal force in reference to things spiritual. Now in the entire circle of blessings which God bestows without comparison, the richest and the choicest is the apprehension and love of the saving truth of the gospel. And wherever this precious blessing is enjoyed, it is only as God's special sovereign gift to him who enjoys it. And He who bestowes this gift on his people, binds on them individually, the solemn responsibility of endeavoring as far as possible to impart it to others. The duty of the Church to labor in this line, no more interferes with the duty of her members by individual and voluntary associated effort to labor therein too, than the duty of the Church to provide for the temporal wants of the poor and destitute releases the people of God from personal obligations in such matters. It may do very well for those who have no appreciation of the distinctive doctrines of the gospel, and whose spiritual senses are not exercised to discern the difference between saving truth and ruinous error, to talk about the duty of the Church,

and seek to get rid of personal responsibility by throwing it into the hands of general associations and corporate agencies. But those who are taught of God to hold and love the precious truth as it is in Jesus, will know and feel that God dispenses these spiritual blessings to His people in an individual capacity—that he requires them, under the promised guidance of his spirit, to exercise an individual judgment as to what is truth—trying the spirits whether they be of God—proving all things and holding fast that which is good—and that He binds on them an individual and solemn responsibility to do all in their power to preserve and circulate the truth in its simplicity. The consideration of what the Church ought to do in her corporate capacity and by general societies will have no more power to keep such persons back from individual effort, and associated voluntary labor, when they see the cause of truth in danger, than the green withes of the Philistines had to bind Sampson's sinewy limbs when his enemies were upon him. They feel that such reasons will not stand as a discharge from personal duty and responsibility, in the hour of death, and in the day of judgment. And they regard it as at once their highest privilege and most sacred duty to aid, by all means in their power, in displaying, through the pulpit and the press, that banner of salvation which God has given to his people.

But we are to consider the question how this banner should be displayed, in its reference to the *manner* as well as to the means of displaying it. *It must be displayed fully.* And in speaking on this point our views of duty must vary according as we look at the obligations which rest on the *individual* bearers of this banner in their personal efforts to unfold it; or as we look at those which bind Christ's friends and breth-

ren when engaged in associated labors connected therewith. If we speak of the duty of Christian people or ministers in their personal capacity—then the limit assigned must be none other than the clear teaching of God's word. *Every* truth revealed therein must be proclaimed in its place and proportion. The question for each standard-bearer to ask himself is, not whether he likes a particular doctrine, or whether he understands it—and can explain the difficulties connected with it; nor is it whether others understand or like it—but simply, is it a doctrine of the Bible? If it be, then he must proclaim it. It is a part of the banner of salvation which God has given to be displayed. And He would have it displayed, not according to man's judgment of what is wise, or profitable, or best, but according to His own. He would have this banner thrown out freely to the breeze, till every fold in it is unfurled, and every inscription traced upon it is disclosed to view in the broad, clear blaze of meridian light. When a minister of the gospel keeps back any doctrine of the Bible, which he knows to be such, from a regard to the fear or favor of man, or from any consideration of expediency, he sets up his own judgment against that of his Master's, and incurs a weight of responsibility, the mere thought of which might make an archangel tremble. But we are brought together now as a company of Christian people in an associated capacity. The object of our association is to guard the banner of salvation from harm, and to aid in the displaying of it. And the duty rests on us to see that it be fully displayed.

The statement of truth comprising the principles of our organization is one for the defence and dissemination of which all the evangelical members of our Protestant Church should heartily co-operate. Many an honored confessor would have

been glad to adopt it as the expression of his faith, and many a sainted martyr would have rejoiced to seal it with his blood. And to the utmost extent of these principles, we may unfold the banner of salvation *fully*. And if that banner is displayed to this extent, it cannot fail to bring “glory to God in the highest, and on earth peace, good will towards men.”

But it must be BOLDLY, as well as fully displayed. There are many to whom the faithful unfolding of gospel truth is always distasteful; but without regard to them or their displeasure, the banner must be boldly unfurled. There are errorists of many names within the Church and around it, who are always ready to characterize as bigotry and uncharitableness, the faithful and decided proclamation of the truth; but boldly in spite of the complaints of such, the banner of the gospel must *be* unfurled and *kept* unfurled. And then there are timid, trembling holders of the truth, who really love it in their hearts, but fear to tell of what they love, lest it should lead to contention, which of all things they most dread. But in spite of all the fears of such, the gospel banner must be boldly displayed. Now contention is a great evil, but error is an evil greater still. Peace is very desirable: but truth is much more so. The apostle’s rule on this subject is, “*first pure, then peaceable.*” The order in which he puts these things again is, “love the truth, and peace.” The bold and *judicious* proclaimer of the truth is not to be held responsible for the disturbance or contention which his faithful discourses may occasion. Our Divine Master said of Himself, “I came not to send peace on earth, but a sword.” And yet it was the evil in the world, and not the good in his doctrine, to which the wastings of that sword were attributable. “Whether men will hear or forbear,” the herald of the cross must

deliver his message. Whether men will gaze with delight upon its waving folds, or turn away in anger from the sight, the banner which God has given for his people must be *boldly* displayed.

But at the same time it must be displayed KINDLY. The firmest and most decided stand in behalf of truth is yet consistent with the exercise of Christian kindness and gentleness. We may "contend earnestly for the faith once delivered to the saints," and yet possess a spirit entirely removed from all asperity or bitterness. "Speaking the truth *in love*," is the rule which the Apostle gives for our government in such matters. It is a rule which covers the whole ground of our duty in the premises. The God who gives this banner is a God of love. The banner itself which He gives to be over his people, is a banner of love; the principle by which he would have those influenced and controlled who see it displayed, is a principle of love. The service to which that principle prompts, is a service of love; and the glorious heaven in which his people rest when their service here is ended, is a heaven of love. Yes, my brethren, this banner should be kindly displayed. Love should dictate every effort made for its display. And nothing can atone for or excuse the absence of this spirit in the advocates of God's truth. We may hate the errors which men hold or teach, as cordially as possible, but yet with all this we are bound to love their persons. And thus *fully, boldly, kindly*, the gospel banner must be displayed.

It only remains for us to notice the third division of our subject, to wit—*what connection the displaying of this banner has with God's truth, or the reason assigned for the displaying of it, when it said "that it may be displayed because of the truth"?*

This banner must be displayed, i. e., Christ in the fulness of His saving offices must be made known. (a) *Because the understanding of revealed truth is connected with it.* This truth is a mighty labyrinth in which, without the help of a heavenly clue, human reason can “find no end, in wandering mazes lost.” And it is the apprehending of Christ in His true character which alone can furnish this clue. Revealed truth is a gigantic telescope, designed to disclose to view our real relations to God as his creatures, and the bearings of our prospects for the future. But nothing can be seen through it till it is drawn out and adjusted to its proper focal point. The cross of Jesus, and his work and character, as connected therewith, constitute this point. But when thus adjusted, and looked through from this point of view, then every object in the range of vision is seen in a strong, clear light, and distinctness of outline, and beauty of proportion will prevail everywhere. Revealed truth can never be understood till it is seen and known as truth in Jesus. Hence this banner must be displayed, because the understanding of the truth is connected with it.

It must be done again. (b) *Because the efficiency of the truth is connected with it.* Sampson’s efficiency as the champion of Israel lay in his unshorn locks. And what these locks were to him, the clear and faithful making known of Christ is to the gospel. All its strength, the entire secret of its success, lies here. Here is the hiding of its power. A warrior’s efficiency in battle depends on the temper of his sword-blade, the keenness of its edge, and the strength and skill with which it is wielded. But even when all these properties meet in the highest degree, the sword must be drawn from its sheath, and properly handled before it can do any execution. Now the sword of the Christian warrior is the Word of God. It has a blade of

the most etherial temper : it has an edge of the most exquisite keenness, so that it “ pierces to the dividing asunder of the joints and marrow, and is a discerner of the thoughts and intents of the heart ;” and when rightly used, the power and wisdom of Jehovah direct its movements. But when Christ in the freeness and fulness of his salvation is not set forth ; when the gospel is presented as a system, in which Christ is not the sum and the substance of everything, then this sword is left in the scabbard ; and however long or vigorously it may be wielded, it will do but little execution. It is only the teaching which exhibits “ Him first, Him last, Him midst, and without end,” in the matter of man’s salvation, that unsheathes this sword. But when thus unsheathed, it is ready for effective service. Then it becomes a weapon sharp in the hearts of the king’s enemies, and by it the people are subdued under him. It is not the ornaments which man puts on the banner of salvation which constitute its glory, but the truth which God inscribes thereon. It is not the learning or the logic, the graces of style or the flashings of eloquence connected with their teaching which make men successful in winning souls to Christ, but it is the extent to which the simple, saving, peculiar doctrines of the gospel run through their teachings. It is the unfolding of these doctrines alone which God will recognize as displaying the banner he has given, and thus because the efficiency of his truth depends upon it, this banner must be displayed.

We would only add that it is necessary to display this banner. (c) *Because the glory of God’s truth is connected with it.* The glory of the sun in the material heavens, takes in, not merely the brightness and splendor which attend the direct shining of his rays, but also the beautifying, and quickening, and fertilizing influences which follow from his shining through

all the world of nature. Life, in its countless forms, and all the beauty which the eye drinks in the whole range of vision, depend upon his beams. Take away the sun, and the beauty of the universe is gone, and the life of the universe must perish. Or, obscure the brightness of the sun, spread mists and clouds over its surface; and just in the degree to which these prevail, the same results must follow. There may be a dim, diffused and shadowy light, when the sun is eclipsed; but let that eclipse continue, and flowers will no longer bloom, and fruit will no longer ripen, and the gladness and glory of the earth will vanish. And just so it is in the spiritual world. Jesus, the glorious Sun of Righteousness, must shed His beams on the minds of men, through the clear atmosphere of God's pure truth, if we would have His influence fully felt, and His glory distinctly seen. Nothing, however valuable in itself, however sacred in its proper place, must be allowed to stand between the broad beaming disc of this heavenly luminary and the souls of ruined men. The gold of earth is valuable: its gems and jewels are precious things: but if it were possible for men to work these up into a covering for the sun, so that his beams could only be transmitted through their medium, how fearful an evil would be inflicted on the world! Now there are golden things in the sanctuary: there are jewels and precious things there too. Its ministry, its governments, its sacraments, are such. They are salutary and sacred things when kept in their proper places, and allowed to stand where God has set them, behind the spiritual Sun and in His shadow. But when they are converted into a screen to stand before the Sun, and cast *their* dark shadow on *His* surface, then they are perverted from their proper use, and from being helps to those who are seeking salvation, they become snares and hindrances in their way. And

thus, when we see what is meant by the banner spoken of in our text, and how that banner is to be displayed, we are prepared to appreciate the reason assigned by the Psalmist for doing this, when he says, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."

In conclusion, let me urge upon every lover of evangelical truth among us, the duty of rendering to this Society his hearty and vigorous support. If we are members of the Church of Christ, we may aid in displaying the banner of salvation, by an humble, holy and consistent life. If we are ministers of Christ, we may display that banner in every sermon we preach, and every effort made in the way of individual exertion to spread the truth abroad. But when we have done this, have we done all we can, all we ought to do, to display this banner? We can make but little use of the press to aid us in this work, except in an associated capacity. And can we afford to dispense with its mighty aid? None can for a moment admit such a thought. Its powerful agency is the only thing which can enable us to promote God's glory, the interests of His Church, and the welfare of our fellow men, as we are bound to do. How can we lift up a standard against the flood of error, which is rising and swelling around us, without the aid of the press? How can we hope to preserve God's precious truth in its integrity, or send it abroad to the destitute, or transmit it in its purity to those who are to come after us, without a combined and vigorous use of this instrumentality? The principles of our Society afford us ground on which we may unite and make a noble stand for God and for His truth. The pressing wants of the Church—the stern exigences of the times, imperatively require us thus to unite in carrying on the great work to be accomplished. We

have an instrumentality here, which needs but to be properly directed and sustained to make it tell most gloriously for the cause of truth and man's salvation. It will do more than any other agency we can ever employ to strip the gospel banner of the gauzy, specious coverings which man's devices would weave around it, and loosen out its broad folds to wave gloriously before the eyes of the perishing, in the clear, saving light of unadulterated truth. Can any one look at the present wants of the Church, and then at the undeveloped, the comparatively unexerted resources of this Society, and doubt for a moment the incalculable influence for good it may be made to exert? Shall it exert this influence? Shall the rod of its power be sent forth in rich and wide-spread blessings? Or, shall we withhold our sympathies, our confidence and aid, till it droops, and withers, and dies? The prospects for usefulness before this Society were never brighter than they are at the present moment. The encouragements presented to its friends were never greater than they now are. It has lived through the dangers and disappointments always attendant on the incipient efforts of such an institution. The stirrings of its energies are just beginning to manifest themselves. The conviction of the necessity for its existence, which led to its formation, has only deepened with the flight of time. The confidence of its friends in its efficiency, and its adaptedness to meet the existing wants of the Church, has become stronger and stronger. And now what is wanting, with the blessing of God, to secure its full success, is that the friends of evangelical truth give it their renewed, and cordial, and unfaltering support. Shall it not receive this support? Can any who love the cross of Jesus, and the precious truth which centres in it, look coldly on, or stand indifferent by, at a time like this, when the points

at issue are not Shibboleths of a party, or mere matters of abstract speculation, but fundamental doctrines of our holy faith—great principles of eternal truth, inseparably connected with the glory of God, and the welfare of His Church, and the peace and salvation of unnumbered souls? At such a crisis and in such a cause, let points of minor difference be forgotten: let every secondary consideration be set aside, and with an eye to our solemn responsibility to God as stewards of his mysteries,—let every heart and every energy be pledged afresh to sustain this Society. Its one great aim is to display the glorious banner of salvation, which God has given to His people. O, freely let that banner wave—and broadly let its folds be flung—and brightly let its glories shine—till every ransomed soul for whom the Saviour died shall have looked upon it—and the redeemed of the Lord shall return—come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away!

